

Politicians will labor in vain, and in vain will patriotism invoke the spirit of the fathers to come to the rescue of the bleeding slave, while the abomination is cherished in that church which calls itself by the name of Christ. Abolition never went in advance of Christianity. It never will. The foundations of slavery are deeply laid in those passions of our nature which can be reached only by the power of religious truth—truth which shall bring home to the conscience and the heart, a full conviction that one of blood God hath made all nations of men to dwell upon the earth; that the command to do unto others as we would they should do unto us, is utterly irreconcilable with the institution of slavery; and that for his violation of this great law of love God will hold every slaveholder accountable at the bar of final judgment. Before slavery shall be abolished, men must be made to feel, to some extent at least, their true relation to the God of the slave; and that to his law, older and higher than slave laws, they are under a responsibility from which there is no escape.

How is this law to be made to bear upon the conscience of the world, while the church disregards it? It is in vain to tell men that the law of Christian love forbids slavery, while the Christian church *is* *not* regard as the living exponent of that law, tolerates it within her bosom. Though the Bible is open to all in this land—except the slave!—yet its pages are not as frequently consulted to determine what it forbids and enjoins, as are the lips and lives of those who call themselves Christians. What a responsibility does this impose on those who profess the name of Christ! And in nothing, it seems to me, is this responsibility more fearful than in regard to the oppression which is sanctioned by one half of the American church. Yes, and by more than half; for how far does a refusal to rebuke the sin of slavery come short of the sanction of it? Can those churches be held entirely guiltless in this matter, who, with the iniquity before their eyes, in the churches of their own country and their own communion, refuse to prove it? May not the Saviour say, emphatically, in this case, "He that is not for me is against me?" Is he indifferent to these oppressions? Is his heart unmoved by the cries of the oppressed? And will he hold guiltless those who, having "freely received," shall sit down in cold indifference, and refuse "freely to give" their prayers, their aims, their influence, their admonitions, and their rebukes, in behalf of the oppressed?

But I am wandering from the purpose with which I commenced. It was to thank my Christian brethren in my own name, and in the name of the millions of my enslaved countrymen, for this timely movement in their behalf. I may say, indeed, in some sense in my own behalf, for I stand, as I have long stood, in a position to make me feel the value of such a cause. I never say that I breathe freer, and feel stronger, after reading these excellent addresses. In reply to the taunting inquiry, why is slavery a sin, do not the Northern churches speak out in condemnation of it? I can now point to the doings of the Randolph Convention, and say,—here it is; and this an earnest of what may be expected, in due time from the whole North. And may I not say this? Is not the time rapidly approaching, when every church of every denomination in Vermont will thus speak out?—and not of Vermont only, but of all New England, and of all the other free portions of this Union.

Oh, sir, that time will come! It cannot be long delayed. The Northern church will be thoroughly aroused to a sense of the importance of this great subject. Let those who would break away from the churches because they are not already so, wait patiently. Let them labor and not faint. Let all bitterness, and wrath, and clamor and evil speaking be put away, and with the untiring love and patience of their divine Master, let them persevere in the good work, assured that the voice of the entire church of the free States in decided condemnation of slavery will not long be delayed; and that it will not long be heard, before the whole fabric of this mighty iniquity will be shaken, so that there shall not be left one stone upon another that shall not be thrown down. The walls of Jericho fell before the blast of the rams' horns, after they had been compassed about seven days, by the command of Jehovah. Truth, my Christian brethren, is the simple weapon He has put into your hands to accomplish the same purpose upon the strong walls of slavery. Let its trumpet be blown long and loud by a confounding and obedient church, and the massive walls of this Jericho shall be leveled with the dust.

I am yours for the oppressed,

WILLIAM SLADE.

The New York State Anti-slavery Society held its annual meeting at Utica on the 21st ult. Alvin Stewart, Esq., the President, in the chair. The exercises of each session were opened with prayer, and interspersed with "songs of freedom." The meeting was large and spirited. Resolutions were unanimously adopted, to the number of twelve, two of which are the following:

That as a faith without works is dead, we can honor those only as abolitionists, be they few or many, who in the various relations of life, ecclesiastical, social, commercial, and political, act upon the principle, which they profess to approve.

To our country, beset with dangers on every hand, summons every true heart, every faithful spirit, every strong hand to her assistance.

The Indiana State Anti-slavery Society held its anniversary, Sept. 5th. All parties and sects united with a common object. The number in attendance was variously estimated

at from one to two thousand. A correspondent of the Philanthropist says:

"I think I never attended an anti-slavery convention before when there was not, during some time of the meeting, a poor old man, who should be pained to have a white visitor present; but there has been no time since I have been here that I could not be glad to have all the slaveholders in the world present; I am sure that their hearts would have caught the blaze of freedom's fire, and kindled together with ours in a flame."

CHRISTIAN REFLECTOR.

BOSTON, WEDNESDAY, OCTOBER 19, 1842.

Sinners saved by Grace.

FRACTICAL INFLUENCE OF THE DOCTRINE.

Such and so frequent are the illusions of the apostle Paul to the grace of God in redeeming and saving sinners, that they show this to have been the great idea, which inspired his enthusiasm and constituted the basis of his hope. He had studied, and could, in some degree, comprehend, the nature of grace and its operations. He saw it originating, embracing, filling the whole gospel plan; and his soul expanded and kindled with admiration and delight. I thank God, he says, Mr. Baird, in writing to the Evangelist, was not about the merits of either Mr. Williams or Mr. Garrett, neither for them is more than a poetaster—a poet of the third class—but it was about the Puseyite or Non-Puseyite character. He says, "The Puseyites have a wonderful idea of making poetry the vehicle of their theology. They would do, with and through it what the Arians did in the fourth and fifth centuries. They are wise—like the Roman Catholics; both wish to gain the ladies to their side, one by scholarly and the other by poetical means."

In the election they mustered two-thirds as many votes as their opponents, and it is not improbable that in a few years more they will have a majority. Everything then will be in their own hands. The established church of England will become Puseyite, and England cease to be a Protestant country! But is this possible? Why not? What preserves or secures that church to Protestantism, but its leave of evangelical piety? Yet it is well known, that three-fourths of her ministers are "unconverted men, men who have no religious convictions, *men of the world*." What security has Protestantism, or religious truth of any kind, in them? "And, as Puseyite Popery, disguise it as we may, what is to hinder the national church, at least, from becoming Papacy?"

But what is the practical bearing of truths such as these? We see, to be sure, how God's grace is employed and honored in man's salvation; but what good can this view do us? What benefit is it adapted to confer?

We answer, much. In the first place, this is but another review of the infinite love of God to sinners, and the much that has been done to save us. It would seem, almost, that infinite wisdom had been tasked to its utmost for us, and divine love tried to its farthest extent. And shall we require this grace with ingratitude? If our Saviour has done and suffered more for us than any earthly benefactor would or could, we ought to feel more grateful to him than to any earthly benefactor. It is indeed demonstrably true, that a refusal to love him involves more criminality than a refusal to love our nearest and kindest relatives. Every reason that could be assigned why a child should love and be grateful to his parents, may be urged, and with far greater force, to prove that increasing love and gratitude to him is of infinite value. What security does this impose on those who profess the name of Christ! And in nothing, it seems to me, is this responsibility more fearful than in regard to the oppression which is sanctioned by one half of the American church. Yes, and by more than half; for how far does a refusal to rebuke the sin of slavery come short of the sanction of it? Can those churches be held entirely guiltless in this matter, who, with the iniquity before their eyes, in the churches of their own country and their own communion, refuse to prove it? May not the Saviour say, emphatically, in this case, "He that is not for me is against me?" Is he indifferent to these oppressions? Is his heart unmoved by the cries of the oppressed? And will he hold guiltless those who, having "freely received," shall sit down in cold indifference, and refuse "freely to give" their prayers, their aims, their influence, their admonitions, and their rebukes, in behalf of the oppressed?

Again, this doctrine teaches us that we have *never* to thank ourselves, for anything that we attain to, as Christians. It is not by any works of righteousness that we have done, that the pardon of our sins, and the establishment of right principles and holy affections has been effected within us; but it is the good hand of our God upon us. If you have made attainments, remember, Christian Paul said, "By the grace of God, I am what I am." And then again, retaining his eminence of trial, and perseverance in toil, he checks himself in the use of the pronoun *I*—yet not I but the grace of God is in me." How humble! how Christ-like! How dissimilar to the religious egotists of the day in which we live! It is not well for Christians to sound a trumpet before themselves, nor to be lavish of their praises upon each other. We are too much inclined to speak of the eloquence, attractiveness and power of eminent preachers, as if those accomplished the good and deserved the glory. Such language as is employed, oftentimes, by the admirers of a favorite minister, would arouse, we might almost believe, the indignation of the preacher Paul, were he to rise from the dead and hear it. No, if any good be done, or any talent to do good be possessed, it is to the praise of the glory of the grace of God. Not of works, lest any man should boast. Would that Christians might come, both to cherish the *spirit*, and use the *phraseology*, of primitive times—come, in every triumph of Christianity, to recognize the power of grace, and to render it honor. It is not this man, or that man, who the grace of God is in them, and the Holy Spirit operates with and around them. Let us give honor to whom honor is due. God forbid that we should despise his throne, to feed the vanity, or wreath the fading brows of his dying servants; or that to ourselves, we should arrogate, as if we had done anything; when imperfection is stamped on even the best deeds we have ever performed. This doctrine teaches us, further, that the folly of expecting heaven, as a reward for our good deeds or correct sentiments. If we are ever saved, it will be entirely by grace:

That this truth is sometimes abused, does not diminish its importance or utility. The Jews were slow to receive it, for they had been taught and were accustomed to rely wholly upon their obedience to the law for salvation. Hence they regarded every act of justice or mercy as meritorious. It was exceedingly difficult for them to rely on Christ, to seek salvation by his merits alone, and receive it through him as a gift, a free, unmerited gift. And now, men place too high a value on their own characters, to become Christians in the way of the gospel. Men that are decidedly moral, are too good to seek forgiveness, with contrition and tears, as sinners—utterly undeserving, and without Christ, lost for ever. Hence it is, that conversions so seldom occur among this class; and that the preached word accomplishes in so small a degree that whereunto it is sent. The less privileged and more vile, if the gospel is brought in contact with them, are much more likely to be benefited by it. They feel themselves unfit for good society on earth, and of course unfit for heaven. When therefore the truth reaches them, and is brought home to their hearts and consciences, they having no righteousness of their own, look at once to the Saviour, rely entirely on his merits, and are consequently affected, renewed by grace, and made the heirs of salvation. Thus it often is with the poor weather-beaten mariner, clad in his torn jacket and given to his oaths and cups. He becomes, in his humility, the happiest and the wisest of men. The exalted privileges which are yours, it is true were never lavished upon him. But the honest tar has learned to offer the publican's prayer,

and though last on earth, he may be first in heaven.

But alas! (as Dr. Beecher says) alas! for the modern, varnished, smooth-faced Pharisee in Christian congregations. He is a worthy man. O, I pity him—he is a worthy man, and wrapt in righteousness of his own, he is going blindfolded—whither?—ah, whither!

Let not, then, reader, O let not your morality or your worth cheat you out of heaven. Remember, that salvation is of grace—that the merits of Jesus Christ alone can save you. Diversify yourselves entirely of self-righteousness. It is a garment of filthy rags. You must turn it entirely aside, and be clothed in the white robe of the righteousness of Jesus Christ.

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Papacy in the English Church.

The indications of a spread of Papal sentiments in the church of England, have been regarded as a kind of effervescence on the surface of the religious world, which would soon evaporate and disappear. But present appearances promise that we shall find it a greater and more permanent evil than many anticipated.

The election of a Professor of Poetry, at Oxford, was a very significant occurrence, as touching this matter. The question, says Mr. Baird, in writing to the Evangelist, was not about the merits of either Mr. Williams or Mr. Garrett, neither for them is more than a poetaster—a poet of the third class—but it was about the Puseyite or Non-Puseyite character. He says, "The Puseyites have a wonderful idea of making poetry the vehicle of their theology. They would do, with and through it what the Arians did in the fourth and fifth centuries. They are wise—like the Roman Catholics; both wish to gain the ladies to their side, one by scholarly and the other by poetical means."

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Let not, then,

Poetry.

For the Christian Refector.

The Youthful Preacher.

By S. W. PALMER.

Where's now God's young ambassador who late
Thrilled your assemblies, while his voice held
hearts
With chain electric, and the ethereal fire,
With which devon his own bread had charged,
Flash after flash passed o'er them?

Mid those bright
And ravishing descriptions, how intense
Your breathless interest, while each prayer of his
Made almost audible your beating hearts!

As with his graphic hand he limned the scenes
Of things eternal, O! how did he make
The unseen, visible; the absent, near;
The distant, present? When he spoke of heaven,
It seemed he stood upon its vestibule,
Rapt with his dazzling glories; that he spoke
Even as some serpent mounting to his throne,
Left of a day for mercy's decks below.
How glowed those lovely pictures till their beams
Shined into darkness! all this world calls fair!
O! with what symbols of extreme pain,
Would portray the ever-living death;
And guilt pale and trembled at the sight,
As if the veil that hides the world of wo
Had been uplifted!

Oft the matchless love
Of our immaculate, incarnate Lord
He strove to tell; and lifting up the cross
"Twin souls and ruin, with its charms unveiled,
Hearts cold as Alps, and harder than their rocks;
Dissolved a grateful, penitential grief;
And souls who came forlorn, returned forgiven.
But these are things that were! For he has fallen,
Fallen in the pride and promise of his day!
Like some young, stately tree that towers to
heaven,

Drinking the warm beams of the vernal sun,
The showers of morning, and the dews of eve,
Until the buds burst out in leaves and flowers,
And fling their odors on the passing gales!
Lo! sudden tempest wrestles with its boughs;
And with its verdure and its bright young blossoms,

Falls and fades forever! Thus he died!
Who does not weep to think of this thick veil
Which neither sight nor sound can penetrate,
That death has drawn between this world and
him!

Night with its folding darkness, humid airs,
And cheerless silence, lingers, but not long!
Day-spring will break, and the broad, rising sun
Unroll the landscape; and its blessed light
Will twinkle sweetly through the leafy groves,
Waved by the winds, and glitter on the streams.
Yes, dawn will come; but yet those beams of
mind,

Of bright intelligence, and burning zeal,
Shed by his presence, time will not restore.
Night's parting wings will wake the murmuring
winds,

And birds will warble, till the very air
Is turned to music; but that dulcet voice,
That speaks the accents of redeeming love,
And made much melody in loving hearts,
Will pour its tones on mortal ears no more!

Why die so soon the gifted and the good,
While those whose names are but the synonyms
Of avarice, cruelty and lust, and pride,
Grow gray to get damnation to the world,
And make their own the deeper? Why die he,
Whose young heart kindled with the grand idea
Of the Messiah's universal reign?

Willing to endure, become, and dare do,
In patience, meekness, fortitude and zeal,
All sufferings, scandals, hazards and all toils,
However sharp, vile, fearful or severe,
To get God's glory, and to bless mankind?

Oh! among the army of the Lamb,
Fighting the embattled hosts of sin and hell,
Can see a fresh and noble champion fall,
Cloven down in conflict—mid his first essays—
At such a crisis—and constrain his tears?

God's bright designs of mercy to his cause
These dark dealings, let us patient wait
To know hereafter what we know not now;

And with untroubling trust believe the Lord
"Too wise to err, too good to be unkind."

He lets transgressors live to fight with truth;
But schemes their wisdom plies against our God,
He turns at last to underplots of His!

He can cut down the good in youth and prime,
And yet, (though men may charge him foolishly,)
Remove his agents, and not mar his plan!

Now, as the untimely death of Obokiah
Drew towards the blooming islands of the west,
The hearts and efforts of our Christian land,
Till, in a day, a nation has been born,
So the late exit of the youth we mourn,

May, by some issues that are hid from view,
Far more subserve God's glorious purposes,
In the salvation of our sin-curd world,
Than could the labors of protracted life!

Oh! who can tell what power his death may
yield

Through the intended heralds of the cross!
For do not some,—called by the Holy One,
And by the church to fit them to become,
In future time, the ambassadors of God.—

Feel certain of those intervening years?

Feel, that meanwhile, they have a lease of life,
And so give true to thoughts of sudden death?

If, by his doom, they may be undecived,
And learn from thence their being too is held
By a frail tenure which next day may break,
Their seal and circumspection thus inspired,

With gather thousand to the cross of Christ!
And we, lamented Glover, shall doubt

At last behold the death the wisest means

Heaven could employ to bring them to Himself.

For the Christian Refector.

An Elegy.

O. C. AGATE OF EAST BETHANY, N. Y.

Sweet bud of being! early doomed
To pass from earth away;

And in the dark and silent tomb
Thy cherub form to lay!

Ah! thou wert twined by many a tie
To hearts that loved thee dear;
Yet happier early thus to die,
Than linger longer here.

Now angels watch around thy dust,
And guard each relic there;—
Thy spirit triumphs with the just,
In scenes divinely fair.

Sleep on, thou lovely infant, sleep,
We would not break thy rest;
Though o'er thy sables love may weep,
We know that thou art least.

'Tis sweet to gaze upon the sod
That wraps thy moulderling clay,
And think thy spirit rests with God,
Who called it hence away;

And hope for that triumphant morn,
When, from the bursting tomb,
Thy dust shall spring an angel form,
Clothed in immortal bloom.

Truth, crushed to earth, shall rise again—
The eternal years of heaven are her's;
But error, wounded, writhes in pain,
And dies amid its worshipers.

BRYANT.

Humility.

The humblest weed beneath our feet
Was never made in vain;
If bruised, perhaps an odor sweet
Would our attention gain.

So thousands in an humble sphere,
Not knowing we despise—
Which were they sought with love sincere,
To cheer and bless would rise.

Miscellany.

People of Color.

THEIR SUPERIOR CAPACITY—SOUTHERNERS
THEMSELVES BEING JUDGES.

We invite the attention of our farmers and mechanics, to the close of the following self-offered testimony to the capacity and excellent character of colored men, under all the disadvantages of slavery. Brother North has done the cause of freedom a service by his selections and remarks.

BROTHER BREWER.—I have recently met with a very curious and entertaining work entitled, "Slavery as it is in the United States." Not the one written by Mr. Weld, of New Jersey; but a more elaborate and important work, written by the Rev. T. C. Thornton, President of Centenary College, Clinton, Mississippi—a native born Southerner, who "knows all about it." For the sake of correcting some erroneous notions that we Northerners have entertained about the ignorance and degradation of the slaves, and their consequent incapacity for freedom, I will take the liberty of making a few extracts from this instructive work. These things were not written to show that the slaves are prepared for freedom. O no, they are only designed to show how well slavery is calculated to elevate and improve the negro intellect. But truth applies to one thing as well as another, and it is amusing to see what excellent testimony even a Southerner can give sometimes when he doesn't mean to. Hear him.

"In answer to the abolition slanders of Dr. Channing, Judge Jay, and others, we present the condition of the Africans in America, as far superior mentally, morally, and politically, to that of his fathers or his brethren in Africa.

"Many of the American negroes read and write, many of them are first-rate business men, farmers, mechanics, clerks. Some of them are scientific men. Several with whom we are personally acquainted are first-rate preachers, good divines, men of learning. Slaves it is true. Ay, slaves! but men of sound common sense and extensive reading. One in Mississippi, a carpenter by trade, called Stephen Johnson, belonging to a Major Demoss, a friend of ours now present, informs us that he is a man of such scientific attainments, that white as well as colored persons delight to hear him preach.

"We may here assert without fear of contradiction from any person, who is generally and intimately acquainted throughout Virginia and the South, that the ratio of intelligence is equal among the slaves of those parts, 'untaught,' as they are said to be, with the laboring population of any portion of Europe, and would not suffer much by a comparison with that of some States, where there is such a boast of freedom. This opinion of ours is founded on an absolute personal acquaintance with the colored race in the South. Moreover we go farther, we believe their condition mentally superior to that of the serfs and peasantry of some European states.

"On the whole, therefore, after all the statements of abolitionists, there are those and many of them too who would honor the North itself. We have long known Eli Nugent, and Joseph Cartwright, of London county, and Luke Johnson, and John Scott, and Charles Scott, and John Chin, of Prince William, and David Chapman, of Spotsylvania, and Thomas Jones of Lancaster, and Lott Cary of Richmond city, Beverly R. Wilson, of Portsmouth and Norfolk, Captain Cooper of Caroline, and Daniel Carr and dozens of others in Virginia, most of whom could earn and have earned \$1000 per annum, as business men, clerks, tradesmen, salesmen, superintendents; and their wives and daughters, equal in cleanliness, domestic qualities, qualifications and intelligence, too, with the poor laboring white population of some States which we could name, and of course superior to any man in his savage state—as much so indeed as day surpasses night."

"And to prove our sincerity in making this statement, we challenge Dr. Channing, or Judge Jay, to select without previous training for the purpose, one hundred, or twenty-five, or twelve laboring countrymen, or townsmen either, north of Mason and Dixon's line, to meet as many of our Virginia or Southern colored men, who shall come without any previous training or preparation, to Washington city, at any time, and before an assembled Congress, they, or Dr. Channing and Judge Jay being auditors and judges, who shall decide on their comparative quantum of intelligence, from the motions and order of the heavenly bodies to a patch of potatoes, an onion bed, a jar of pickles, or a box of Yankee notions. There is only one thing in which the Southern colored man would come short. Southern negroes, like their masters, are liberal and generous beyond all calculation. They abhor all that is mean and niggardly, and boast in sharing, as do their masters, the last hoe cake and herring, with their fellow-men. They know how to make money,

and many of them do make it, but they do not know how to save it. In this respect they would bear a poor comparison with our northern friends, who, we will admit, both know how to make and keep the 'ready rhino.'

What a pity that such "learned," "scientific," and "intelligent" men should be dealt in as articles of property! That these "business men," "clerks," "tradesmen," "salesmen," "superintendents," and their wives and daughters so worthy of commendation for their "cleanliness," "domestic qualities," "qualifications," and "intelligence," should be liable at all times to be torn from each other and sold to those who "are always buying and forwarding to the New Orleans market!" What a monstrous abuse for slave-holders to rob of all their rights, men, who, in point of intelligence, would even do honor to the "North itself"!! Men that would bear a comparison with any northern laborers, for their "quantum of intelligence, from the motions and order of the heavenly bodies, down to a box of 'Yankee notions.'" It is not "mean and niggardly" to rob men of all their earnings, who are so much "like their masters?"

So noble a people, "liberal and generous beyond all calculation," "like their masters," not only in intelligence and liberality, but too often in feature and complexion, must be prepared for freedom. And if we never believed it before the information which Mr. Thornton gives us, could not fail to convince us of it.

Yours truly, J. W. NORTH.

Interesting Incident.

What we are about to relate came within our official notice; and we honestly confess that it has made a very deep impression upon our minds in favor of the temperance cause.

One morning in the early part of last year, a police magistrate in one of the largest and most populous wards in this city, was visited at his private dwelling by a police constable and another person, who said they had called for the purpose of procuring the release of a man who had been committed as a vagrant and disorderly person a few nights previous. The person accompanying the officer remarked to the magistrate that the poor fellow in confinement had seen his error and acknowledged it, and was now fully resolved to leave off drinking intoxicating liquors, which had brought him into the present difficulty, and in which time past had caused him so much sorrow. On the magistrate's intimating to the person thus pleading for the prisoner, that security would be required for his good behaviour, and that some costs had already accrued, the kind-hearted fellow declared that, although he was a poor man himself, he was able, and would willingly become security and pay all the cost; for he had a full confidence in the honesty of the prisoner, that he would be required for his good behaviour, and that some costs had already accrued, the kind-hearted fellow declared that, although he was a poor man himself, he was able, and would willingly become security and pay all the cost; for he had a full confidence in the honesty of the prisoner, that he would be required for his good behaviour, and that some costs had already accrued, the kind-hearted fellow declared that, although he was a poor man himself, he was able, and would willingly become security and pay all the cost; for he had a full confidence in the honesty of the prisoner, that he would be required for his good behaviour, and that some costs had already accrued, the kind-hearted fellow declared that, although he was a poor man himself, he was able, and would willingly become security and pay all the cost; 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